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Abū-l-Faẓl's account of the Multān Sirkār in the Third Book of the Āin-i-Akbarī.—By E. D. MACLAGAN, C.S.

[Read December, 1900.]

Abū-l-Faẓl in the Third Book of the Āin-i-Akbarī describes among other provinces the Sūba of Multān (pp. 325 to 336 of Jarrett's Translation, Vol. II). This Sūba was divided into 3 Sirkārs one of which, the Sirkār of Multān, includes the present British district of that name. Having been stationed in that district for some years I venture to make a few suggestions regarding certain difficulties which present themselves in Abū-l-Faẓl's description of the Sirkār.

In commencing to describe the Sūba Abū-l-Faẓl gives an account of the rivers which flow through it; he says:—

‘The Bihat joins the Cināb near the province of Shor and after a course of 27 kos they unite with the Rāvi near Zafarpūr and the three flowing collectively in one stream for 60 kos enter the Indus near Uc. Within 12 kos of Firozpūr, the Biāh joins the Satlaj which then bears several names, viz., Har, Hārī, Dand, Nūrnī, and in the neighbourhood of Multān, confluent with the former four, their accumulated waters unite.’

The difficulties of this passage are fully considered in Col. Jarrett's note and I regret to say I can throw little light on the matter. Presuming the Jihlam and Cināb to have then met near Trimmū Ghāt (their present meeting place) the measurement of 27 kos (or say 54

miles, see Jarrett *Āin*. II. 166 *n*) locates the junction with the Rāvī not far from the present point of junction and this although the Rāvī is known to have run at a later date, or at least to have had an alternative course, past Multān and to have joined the Cināb south of that city. There is now no trace of any village in the Multān district which can be identified with Abū-l-Faẓl's Zafarpūr.

As regards the still more mysterious sentence about the Biās and Satlaj rivers I may note that in the tract lying between the old bed of the Biās in the Multān district and the present bed of the Satlaj there are numerous meandering depressions which no doubt represent the courses of parts of one or both these rivers. Among the names by which these depressions are known are *Vihārī* and *Bhitārī* which are no doubt the counterparts of the *Hārī* or *Har-hārī* of our text. The word *Dhandh* is applied in this and other Panjab districts to any depression through which a river or its branch is liable to flow, and in some places the word *Wahind* or *Wend* is used in the same sense (*e.g.*, in the name of a village, Wahind Sarmānī—the word being connected with *wāhan* to flow). Another word applied to the old depressions in Multān is *Nai* (*e.g.*, Sukh-nai, Sidh-nai), and the Nūrnī of Abū-l-Faẓl should perhaps be read as 'Nūr-nai.' Depressions of the nature described are also known as 'wālas' or 'wāhs.'

The Sirkār of Multān contained five separate tracts, *viz.* :—

- (i) Bet Jālandhar Duāb, between the Biās and Satlaj.
- (ii) Bārī Duāb, between the Biās and Rāvī.
- (iii) Ricnāu Duāb, between the Rāvī and Cināb.
- (iv) Sindh Sāgar Duāb, between the Cināb and Indus.
- (v) Birūn-i-Panjnad, outside the Five Rivers.

The reading of the word 'Bet' in 'Bet Jālandhar Duāb' is doubtful, see Jarrett II. 315 *n*.² It is said that in old documents the phrase is 'Bast' or 'Bist' 'Jālandhar Duāb;' but this is not among the variants quoted by Blochmann (*vernac.* p. 550). Bist is said to be a contraction for 'Biās-Satlaj,' after the manner of 'Bārī' 'Ricznāu,' &c.

The mahals of the Bet Jālandhar Duāb and the castes inhabiting them are given as follows by Jarrett. I have added remarks and suggestions against each :—

MAHALS.	CASTES.	REMARKS.
Adamwāhan ...	Ḥasar ...	This village is now held by Sayyids, but is said in the settlement records to have been founded by one Adam, a Cannar by tribe. The word Ḥasar (حسر) must be an error for Cannar (چنر). The Cannars are still a well-known tribe in this neighbourhood, and own land in this village.

MAHALS.	CASTES.	REMARKS.
Jalālābād ...	Bhīm ...	This village lies ten miles north of Lodhrān: there is an old mosque here and remains of the old town. Bhīm is probably a mistake for 'Tahīm:' the Tahīms being still found in all parts of the Multān district, but now chiefly in the south-west of the Kabīrwāla Taḥṣīl. Tradition however ascribes the foundation of this village to one Jalāl Mahtam and it is just possible that 'Bhīm' here thus stands for 'Mahtam,' but in other instances (see below) it is almost certainly a misreading for 'Tahīm.'
Dunyāpūr ...	Ūkī, Rānū ...	A well-known town in the Lodhrān Taḥṣīl. The tribe referred to is probably that of the Utherās, a common tribe in this Taḥṣīl, though no longer owning land round Dunyāpūr. Possibly the cognate tribe of the Nūns is also included so that the names of the tribes would read: 'Utherā, Nūn.'
Rājpur ...	Jūnah ...	Rājapūr, some 3 miles north of Lodhrān, is indicated; and by Jūnah is meant 'Joyah,' a very important tribe along the Satlaj. There are still Joyas in the village, though they ascribe their immigration to the last century.
Shergarh ...	Kachī, Jūnah, Bikānah, Malāḥ	This is a village about 5 miles north of Mailsī, found in the time of the Emperor Sher Shāh and still showing ruins of its former prosperity. The Kachī are certainly Khichī, a tribe of Rājputs still holding a good deal of land in the neighbourhood. Jūnahs = Joyas (see above). Bikānah, (v. l. Bhānah, etc.), I cannot identify: the Wigāmals and Sargānas, tribes of this Taḥṣīl, suggest themselves. The Malāḥ may refer merely to the boatman caste, but there are none of this tribe now in the neighbourhood of Shergarh.
Fathpūr ...	Jūnah ...	A big brick-built village, afterwards the head of a pargana: and, according to tradition, founded by the Joyas. It lies about 9 miles south of Mailsī.
Kahrōr ...	Jūnah ...	A municipal town, lying half way between Lodhrān and Mailsī. The Joyahs still hold a fair amount of land in this neighbourhood.
Khāibūldī ...	Jat and another name illegible [Bl. سروسو. سزھو یا نرھوا سروسو]	Khāi, now a heap of ruined mounds, lies about 15 miles north of Mailsī: there are local traditions as to its extreme prosperity in the days when it received canal irrigation from the Biās. It was called Khai-būldī from one Būldī, a Biloch, who is said to have founded it. The

MAHALS.	CASTES.	REMARKS.
		tribe referred to may be 'Jat Mitrū,' the Mitrū Jats being the chief tribe now in that neighbourhood but the traditional date of the Mitrū immigration is after Akbar's time. Or the doubtful name may be read 'Saurū,' the Saurūs being a tribe in possession of land in the neighbourhood.
Ghalū Khārah	Kalū, Jat ...	This refers doubtless to the tract near the present junction of the Cināb and the Ghārah (as the lower Satlaj is locally called), which is inhabited, mainly, by the Ghallū tribe of Jats and its offshoots. The mahal would thus be 'Ghallū Ghārah,' and the tribe 'Ghallū Jat.'
Similarly as regards the Bārī Duāb:—		
Islāmpūr	... Bhīm, Maral ...	I have been told by a peasant that Islāmpūr was the old name for Gardezpūr in the Shujā'ābād Taḥṣīl; but the Marrals have left no traces of their power so far south and I expect the Islāmpūr is near Kasba (in the south of the Multān Taḥṣīl) which is the present headquarters of the Marral tribe. The Islāmpūr 'topa' is still spoken of as a measure of capacity in the Shujā'ābād Taḥṣīl.
Ismā'īlpūr	... Maral ...	Site unknown. I have been told verbally however that this place lay near Kotlī Nijābat, some 12 miles east of Shujā'ābād: and this is not unlikely.
Multān Town ...	Bhīm, Sbaikhzāda	The vernac. is 'Bulda Multān' and this term is applied in all Imperial sanads, etc., to the tract round the city (chiefly to the north and east) not to the city itself. The Shaikhzādas are the Quraishīs who held charge of the famous shrines of Bahā-ul-Ḥaqq and Rukn-i-'Ālam.
Tulambah	... Sohū ...	This is Tulambah on the Rāvī in the Kabīr-wāla Taḥṣīl and the tribe referred to is that of the 'Sahūs,' still very prevalent in those parts.
Villages of the parganah of Caukhandī	.....	Caukhandī itself was in the Ricnāu Duāb (see below).
Suburban dis- trict of Multān	Bhīm ...	The vernac. is 'Havelī Shahr.' The Havelī parganah of Imperial times seems to have stretched along the Cināb river north of Multān, and this is now the chief habitat of the Tahīm tribe in the district.
Villages of the parganah of Khaṭpūr	.....	Khaṭpūr was in the Ricnāu Duāb (see below).

MAHALS.	CASTES.	REMARKS.
Villages of the parganah of Deg Rāvī	This parganah was in the Rīcnāu Duāb (see below).
Shāh'ālampūr	Site unknown. I have been told verbally by native informants that this lay somewhere in the south-east of the Multān Taḥṣīl.
Villages of the parganah of Khāi-būldī	This is the Khāi-būldī referred to on page 3.
Matīlah	This should probably be read as 'Metla' and held to refer to some part of the country held by the Metla Jats who are now scattered about in the north and east of the Multān Taḥṣīl.

The Rīcnāu Duāb :—

Irajpūr and Deg Rāvī	Kharal	...	This mahal lay in the Montgomery district apparently between the Deg and Rāvī rivers. The Khararals are still a powerful tribe on the Rāvī.
Caukhandī ...	ditto.	ditto.	ditto.
Khaṭpūr ...	Jat, Sindha	...	There is an insignificant village of this name a few miles west of Sarāi Siddhū, through which the Rāvī now runs. As it is called Khaṭpūr Sandha, from the Jat tribe of Sandhas, there is little reason to doubt its representing the village of the text.
Dalibhati ...	Kharal	...	Not identified. The place was probably in the Montgomery district and the latter end of the name is probably 'Bhattī,' and refers to the tribe of that name.
Kalba ...	Jat, Sohū	...	This should be read 'Kulambah.' In later Imperial times the parganah north of the Rāvī was known as Kulambah and that to the south as Tulambah. The tribe in possession was that of the Sahū Jats already mentioned under Tulambah (p. 4).

The Sindh Sāgar Duāb :—

Villages of Islāmpūr	.....	See under Bārī Duāb (p. 4).
Rangpūr ... Jat ...	...	This is a well-known village near the Cināb north of Muzaffargarh.
Raipūr Kanki... Bhīm ...	...	We should probably read 'Raipūr Kanakke.' There is a village called Amīrpur Kanakke on the west bank of the Cināb.
Miscellaneous villages	.....	.....

(The Indus it must be remembered was much nearer to the Cināb then than it is now, hence the small number of mahals of the Duāb.)

Beyond the Five Rivers :—

The mahals of this tract need not be mentioned in detail as they are nearly all outside the present Multān district. It will be noticed however from the list that the Indus flowed north of Sitpūr in the Muzaffargarh district and that the Cināb apparently joined the Satlaj some miles to the east of the present point of junction. The village of Rāpri, about 8 miles west of Jalālpūr Pirwāla, which now lies slightly to the east of the Cināb, then lay on the west. The 'Majloh Ghāzipūr' of the text may be the present Ghāzipūr in Tahsil Shujā'ābād, but if so the river Cināb must have run very much to the east of its present course. There is moreover a tradition that the present Ghāzipūr (which is a large brick village, once the headquarters of a Sikh parganah) was founded in the last century by the Nawwābs of Dera Ghāzi Khān. The list of mahals also includes a place called Ubāorah, and if this is the village of that name lying immediately south of Jalālpūr Pirwāla, the Cināb must have then cut off a very considerable tract of country which now lies on its eastern bank.